

By Ashli White Encountering Revolution Haiti And The Making Of The Early R Lic Early America History Context Reprint

"This book brings together the author's personal and professional link to the long American Revolution in a narrative that spans more than 150 years and places the Revolution in multiple contexts -- from the local to the transatlantic and hemispheric and from racial and gendered to political, social, economic, and cultural perspectives. A descendant on his father's side from a long line of Kentuckians, the author grew up torn between a father who embodied the Revolution's poor white male driven by economic self-interest and racial prejudices and a devoted and pious mother who saw life and history as a morality play. The author's intellectual and professional 'encounter' with the American Revolution came in the 1960s as a young historian specializing in U.S. foreign relations and Latin American history, an era when the U.S. encounter with the Cuban Revolution in the hemisphere and the civil rights movement at home served as reminders of the lasting and troublesome legacy of a long American Revolution. In a sweeping narrative that incorporates both the traditional, iconic literature on the Revolution and more recent works in U.S., Canadian, Latin American, Caribbean, and Atlantic world history, the author addresses fundamental questions about the Revolution's meaning and legacy"--

How did events and ideas from elsewhere in the British empire influence development in the thirteen American colonies? What was the effect of the American Revolution on the wider Atlantic world? In *Empire and Nation*, leading historians reconsider the American Revolution as a transnational event, with many sources and momentous implications for Ireland, Africa, the West Indies, Canada, and Britain itself. The opening section situates the origins of the American Revolution in the commercial, ethnic, and political ferment that characterized Britain's Atlantic empire at the close of the Seven Years' War (1756/1763). The empire then experienced extraordinary changes, ranging from the first stirrings of nationalism in Ireland to the dramatic expansion of British rule in Canada, Africa, and India. The second part focuses on the rebellion of the thirteen colonies—touching on slavery and ethnicity, the changing nature of religious faith, and ideas about civil society and political organization. Finally, contributors examine the changes wrought by the American Revolution both within Britain's remaining imperial possessions and among the other states in the emerging "concert of Europe." The essays in *Empire and Nation* challenge facile assumptions about the "exceptional" character of the republic's founding moment, even as they invite readers to think anew about the complex ways in which the Revolution reshaped both American society and the Atlantic world.

Encountering Revolution looks afresh at the profound impact of the Haitian Revolution on the early United States. The first book on the subject in more than two decades, it redefines our understanding of the relationship between republicanism and slavery at a foundational moment in American history. For postrevolutionary Americans, the Haitian uprising laid bare the contradiction between democratic principles and the practice of slavery. For thirteen years, between 1791 and 1804, slaves and free people of color in Saint-Domingue battled for equal rights in the manner of the French Revolution. As white and mixed-race refugees escaped to the safety of U.S. cities, Americans were forced to confront the paradox of being a slaveholding republic, recognizing their own possible destiny in the predicament of the Haitian slaveholders. Historian Ashli White examines the ways Americans—black and white, northern and southern, Federalist and Democratic Republican, pro- and antislavery—pondered the implications of the Haitian Revolution. Encountering Revolution convincingly situates the formation of the United States in a broader Atlantic context. It shows how the very presence of Saint-Dominguan refugees stirred in Americans as many questions about themselves as about the future of slaveholding, stimulating some of the earliest debates about nationalism in the early republic.

Exotic, seductive, and doomed: the antebellum mixed-race free woman of color has long operated as a metaphor for New Orleans. Commonly known as a "quadroon," she and the city she represents rest irrevocably condemned in the popular historical imagination by the linked sins of slavery and interracial sex. However, as Emily Clark shows, the rich archives of New Orleans tell a different story. Free women of color with ancestral roots in New Orleans were as likely to marry in the 1820s as white women. And marriage, not concubinage, was the basis of their family structure. In *The Strange History of the American Quadroon*, Clark investigates how the narrative of the erotic colored mistress became an elaborate literary and commercial trope, persisting as a symbol that long outlived the political and cultural purposes for which it had been created. Untangling myth and memory, she presents a dramatically new and nuanced understanding of the myths and realities of New Orleans's free women of color.

From New York Times bestselling authors and renowned leadership consultants Adrian Gostick and Chester Elton comes a groundbreaking guide to building high-performance teams. What is the true driver of a thriving organization's exceptional success? Is it a genius leader? An iron-clad business plan? Gostick and Elton shatter these preconceptions of corporate achievement. Their research shows that breakthrough success is guided by a particular breed of high-performing team that generates its own momentum—an engaged group of colleagues in the trenches, working passionately together to pursue a shared vision. Their research also shows that only 20 percent of teams are working anywhere near this optimal capacity. How can your team become one of them? Based on a groundbreaking 350,000-person study by the Best Companies Group, as well as extraordinary research into exceptional teams at leading companies, including Zappos.com, Pepsi Beverages Company, and Madison Square Garden, the authors have determined a key set of characteristics displayed by members of breakthrough teams, and have identified a set of rules great teams live by, which generate a culture of positive teamwork and lead to extraordinary results. Using a wealth of specific stories from the breakthrough teams they studied, they reveal in detail how these teams operate and how managers can transform their own teams into such high performers by fostering: Stronger clarity of goals Greater trust among team members More open and honest dialogue Stronger accountability for all team members Purpose-based recognition of team members' contributions The remarkable stories they tell about these teams in action provide a simple and powerful step-by-step guide to taking your team to the breakthrough level, igniting the passion and vision to bring about an Orange Revolution.

The Slaveholding Crisis

Unmasking the National Narratives of Haiti and the United States

Creating the Segregated City, 1764-1960

Carceral Culture in Early America

White Freedom

The Death of the French Atlantic

France and the American Tropics to 1700

How One Great Team Can Transform an Entire Organization

At the end of the eighteenth century, a massive slave revolt rocked French Saint Domingue, the most profitable European colony in the Americas. Under the leadership of the charismatic former slave François Dominique Toussaint Louverture, a disciplined and determined republican army, consisting almost entirely of rebel slaves, defeated all of its rivals and restored peace to the embattled territory. The slave uprising that we now refer to as the Haitian Revolution concluded on January 1, 1804, with the establishment of Haiti, the first "black republic" in the Western Hemisphere. The Haitian Revolution cast a long shadow over the Atlantic world. In the United States, according to Matthew J. Clavin, there emerged two competing narratives that vied for the revolution's legacy. One emphasized vengeful African slaves committing unspeakable acts of violence against white men, women, and children. The other was the story of an enslaved people who, under the leadership of Louverture, vanquished their oppressors in an effort to eradicate slavery and build a new nation. Toussaint Louverture and the American Civil War examines the significance of these competing narratives in American society on the eve of and during the Civil War. Clavin argues that, at the height of the longstanding conflict between North and South, Louverture and the Haitian Revolution were resonant, polarizing symbols, which antislavery and proslavery groups exploited both to provoke a violent confrontation and to determine the fate of slavery in the United States. In public orations and printed texts, African Americans and their white allies insisted that the Civil War was a second Haitian Revolution, a bloody conflict in which thousands of armed bondmen, "American Toussaints," would redeem the republic by securing the abolition of slavery and proving the equality of the black race. Southern secessionists and northern anti-abolitionists responded by launching a cultural counterrevolution to prevent a second Haitian Revolution from taking place.

"In Creole City, Nathalie Dessens opens a window onto antebellum New Orleans during a period of rapid expansion and dizzying change. Exploring previously neglected aspects of the city's early nineteenth-century history, Dessens examines how the vibrant, cosmopolitan city of New Orleans came to symbolize progress, adventure, and culture to so many. Rooting her exploration in the Sainte-Gême Family Papers harbored at The Historic New Orleans Collection, Dessens follows the twenty-year correspondence of Jean Boze to Henri de Ste-Gême, both refugees from Saint-Domingue. Through Boze's letters, written between 1818 and 1839, readers witness the convergence and merging of cultural attitudes as new arrivals and old colonial populations collide, sparking transformations in the economic, social, and political structures of the city. This Creolization of the city is thus revealed to be at the very heart of New Orleans's early identity and made this key hub of Atlantic trade so very distinct from other nineteenth-century American metropolises." --Back cover.

A "wide-ranging, vivid" narrative history of one of the most coveted and complex regions of the world: the Caribbean (The Observer). Ever since Christopher Columbus stepped off the Santa Maria and announced that he had arrived in the Orient, the Caribbean has been a stage for projected fantasies and competition between world powers. In Empire's Crossroads, British American historian Carrie Gibson offers a panoramic view of the region from the northern rim of South America up to Cuba and its rich, important history. After that fateful landing in 1492, the British, French, Spanish, Portuguese, Dutch, Danish, and even the Swedes, Scots, and Germans sought their fortunes in the islands for the next two centuries. These fraught years gave way to a booming age of sugar, horrendous slavery, and extravagant wealth, as well as the Haitian Revolution and the long struggles for independence that ushered in the modern era. Gibson tells not only of imperial expansion—European and American—but also of life as it is lived in the islands, from before Columbus through the tumultuous twentieth century. Told "in fluid, colorful prose peppered with telling anecdotes," Empire's Crossroads provides an essential account of five centuries of history (Foreign Affairs). "Judicious, readable and extremely well-informed . . . Too many people know the Caribbean only as a tourist destination; [Gibson] takes us, instead, into its fascinating, complex and often tragic past. No vacation there will ever feel quite the same again." —Adam Hochschild, author of To End All Wars and King Leopold's Ghost

Surveying the two centuries that preceded Jim Crow's demise, Race and Education in New Orleans traces the course of the city's education system from the colonial period to the start of school desegregation in 1960. This timely historical analysis reveals that public schools in New Orleans both suffered from and maintained the racial stratification that characterized urban areas for much of the twentieth century. Walter C. Stern begins his account with the mid-eighteenth-century kidnapping and enslavement of Marie Justine Sirmir, who eventually secured her freedom and played a major role in the development of free black education in the Crescent City. As Sirmir's story and legacy illustrate, schools such as the one she envisioned were central to the black antebellum understanding of race, citizenship, and urban development. Black communities fought tirelessly to gain better access to education, which gave rise to new strategies by white civilians and officials who worked to maintain and strengthen the racial status quo, even as they conceded to demands from the black community for expanded educational opportunities. The friction between black and white New Orleansians continued throughout the nineteenth century and well into the twentieth, when conflicts over land and resources sharply intensified. Stern argues that the post-Reconstruction reorganization of the city into distinct black and white enclaves marked a new phase in the evolution of racial disparity: segregated schools gave rise to segregated communities, which in turn created structural inequality in housing that impeded desegregation's capacity to promote racial justice. By taking a long view of the interplay between education, race, and urban change, Stern underscores the fluidity of race as a social construct and the extent to which the Jim Crow system evolved through a dynamic though often improvisational process. A vital and accessible history, Race and Education in New Orleans provides a comprehensive look at the ways the New Orleans school system shaped the city's racial and urban landscapes.

G -- H -- I -- J -- K -- L -- M -- N -- O -- P -- R -- S -- T -- U -- V -- W -- Z

The Strange History of the American Quadroon

A History of the Caribbean from Columbus to the Present Day

The Unfinished Revolution

A Chronicle of Early American New Orleans

Empire's Crossroads

The Black Republic

The Promise and Peril of a Second Haitian Revolution

The American Revolution and the Origins of Humanitarianism

The racist legacy behind the Western idea of freedom The era of the Enlightenment, which gave rise to our modern conceptions of freedom and democracy, was also the height of the trans-Atlantic slave trade. America, a nation founded on the principle of liberty, is also a nation built on African slavery, Native American genocide, and systematic racial discrimination. White Freedom traces the complex relationship between freedom and race from the eighteenth century to today, revealing how being free has meant being white. Tyler Stovall explores the intertwined histories of racism and freedom in France and the United States, the two leading nations that have claimed liberty as the heart of their national identities. He explores how French and American thinkers defined freedom in racial terms and conceived of liberty as an aspect and privilege of whiteness. He discusses how the Statue of Liberty—a gift from France to the United States and perhaps the most famous symbol of freedom on Earth—promised both freedom and whiteness to European immigrants. Taking readers from the Age of Revolution to today, Stovall challenges the notion that racism is somehow a paradox or contradiction within the democratic tradition, demonstrating how white identity is intrinsic to Western ideas about liberty. Throughout the history of modern Western liberal democracy, freedom has long been white freedom. A major work of scholarship that is certain to draw a wide readership and transform contemporary debates, White Freedom provides vital new perspectives on the inherent racism behind our most cherished beliefs about freedom, liberty, and human rights.

A provocative history of men who were worshipped as gods that illuminates the connection between power and religion and the role of divinity in a secular age Ever since 1492, when Christopher Columbus made landfall in the New World and was hailed as a heavenly being, the accidental god has haunted the modern age. From Haile Selassie, acclaimed as the Living God in Jamaica, to Britain's Prince Philip, who became the unlikely center of a new religion on a South Pacific island, men made divine—always men—have appeared on every continent. And because these deifications always emerge at moments of turbulence—civil wars, imperial conquest, revolutions—they have much to teach us. In a revelatory history spanning five centuries, a cast of surprising deities helps to shed light on the thorny questions of how our modern concept of "religion" was invented; why religion and politics are perpetually entangled in our supposedly secular age; and how the power to call someone divine has been used and abused by both oppressors and the oppressed. From nationalist uprisings in India to Nigerian spirit possession cults, Anna Della Subin explores how deification has been a means of defiance for colonized peoples. Conversely, we see how Columbus, Cortés, and other white explorers amplified stories of their godhood to justify their dominion over native peoples, setting into motion the currents of racism and exclusion that have plagued the New World ever since they touched its shores. At once deeply learned and delightfully antic, *Accidental Gods* offers an unusual keyhole through which to observe the creation of our modern world. It is that rare thing: a lyrical, entertaining work of ideas, one that marks the debut of a remarkable literary career.

In *The Black Republic*, Brandon R. Byrd explores the ambivalent attitudes that African American leaders in the post-Civil War era held toward Haiti, the first and only black republic in the Western Hemisphere. Following emancipation, African American leaders of all kinds—politicians, journalists, ministers, writers, educators, artists, and diplomats—identified new and urgent connections with Haiti, a nation long understood as an example of black self-determination. They celebrated not only its diplomatic recognition by the United States but also the renewed relevance of the Haitian Revolution. While a number of African American leaders defended the sovereignty of a black republic whose fate they saw as intertwined with their own, others expressed concern over Haiti's fitness as a model black republic, scrutinizing whether the nation truly reflected the "civilized" progress of the black race. Influenced by the imperialist rhetoric of their day, many African Americans across the political spectrum espoused a politics of racial uplift, taking responsibility for the "improvement" of Haitian education, politics, culture, and society. They considered Haiti an uncertain experiment in black self-governance: it might succeed and vindicate the capabilities of African Americans demanding their own right to self-determination or it might fail and condemn the black diasporic population to second-class status for the foreseeable future. When the United States military occupied Haiti in 1915, it created a crisis for W. E. B. Du Bois and other black activists and intellectuals who had long grappled with the meaning of Haitian independence. The resulting demand for and idea of a liberated Haiti became a cornerstone of the anticapitalist, anticolonial, and antiracist radical black internationalism that flourished between World War I and World War II. Spanning the Reconstruction, post-Reconstruction, and Jim Crow eras, *The Black Republic* recovers a crucial and overlooked chapter of African American internationalism and political thought.

This book examines the ways in which a minority of primarily white, male, French philanthropists used their social standing and talents to improve the lives of peoples of African descent in Saint-Domingue during the crucial period of the Haitian Revolution. They went to great lengths to advocate for the application of universal human rights through political activities, academic societies, religious charity, influence on public opinion, and fraternity in the armed services. The motives for their benevolence ran the gamut from genuine altruism to the selfish pursuit of prestige, which could, on occasion, lead to political or economic benefit from aiding blacks and people of color. This book offers a view that takes into account the efforts of all peoples who worked to end slavery and establish racial equality in Saint-Domingue and challenges simplistic notions of the Haitian Revolution, which lean too heavily on an assumed strict racial divide between black and white.

An Open Access edition of this book is available on the Liverpool University Press website and the OAPEN library. *The Unfinished Revolution: Haiti, Black Sovereignty and Power in the Nineteenth-Century Atlantic World* addresses post-revolutionary (and contemporary) sovereignty in Haiti. Working through an archive of black politics, *The Unfinished Revolution* examines the charged upheaval that Haiti's arrival caused in the Atlantic world. Salt revisits this site of contestation in order to critically reflect on the ways that brokers from Haiti and across the Atlantic responded to the political existence of a nation forged from the fires of revolution and consistently racialized as black by other nation-states. These sovereign bodies—who Salt argues took their political cues regarding who can be sovereign from the Treaty of Westphalia (1648)—struggled to accept the existence of the independent nation-state of Haiti. Examining Haiti through the lens of blackness and sovereignty, Salt produces an original and compelling account of the challenges and constraints Haiti has encountered in fighting for its continued political existence. Assembling a wide range of materials—from photographs, newspaper articles, letters, diplomatic documents, essays and objects—Salt produces a cogent and nuanced book that moves beyond the revolutionary period of Haiti's history in order to argue that Haiti remains in the midst of an unfinished revolution over its sovereignty.

immigration policy in the fashioning of America

Black Atlantic Sailors, Citizenship, and Diplomacy in Antebellum America

The Orange Revolution

Diplomacy in Black and White

The Guise of Exceptionalism

Migrant Influence and National Power in the Early American Republic

Unlearning Imperialism

The Long American Revolution and Its Legacy

Encountering RevolutionHaiti and the Making of the Early RepublicJHU Press

New scholarship on one of the most consequential events in the history of slavery in the Atlantic world

In December 1860, South Carolinians voted to abandon the Union, sparking the deadliest war in American history. Led by a proslavery movement that viewed Abraham Lincoln's place at the helm of the federal government as a real and present danger to the security of the South, southerners—both slaveholders and nonslaveholders—willingly risked civil war by seceding from the United States. Radical proslavery activists contended that without defending slavery's westward expansion American planters would, like their former counterparts in the West Indies, become greatly outnumbered by those they enslaved. The result would transform the South into a mere colony within the federal government and make white southerners reliant on antislavery outsiders for protection of their personal safety and wealth. Faith in American exceptionalism played an important role in the reasoning of the antebellum American public, shaping how those in both the free and slave states viewed the world. Questions about who might share the bounty of the exceptional nature of the country became the battleground over which Americans fought, first with words, then with guns. Carl Lawrence Paulus's *The Slaveholding Crisis* examines how, due to the fear of insurrection by the enslaved, southerners created their own version of American exceptionalism—one that placed the perpetuation of slavery at its forefront. Feeling a loss of power in the years before the Civil War, the planter elite no longer saw the Union, as a whole, fulfilling that vision of exceptionalism. As a result, Paulus contends, slaveholders and nonslaveholding southerners believed that the white South could anticipate racial conflict and brutal warfare. This narrative postulated that limiting slavery's expansion within the Union was a riskier proposition than fighting a war of secession. In the end, Paulus argues, by insisting that the new party in control of the federal government promoted this very insurrection, the planter elite gained enough popular support to create the Confederate States of America. In doing so, they established a thoroughly proslavery, modern state with the military capability to quell massive resistance by the enslaved, expand its territorial borders, and war against the forces of the Atlantic antislavery movement.

From the inception of slavery as a pillar of the Atlantic World economy, both Europeans and Africans feared their mass extermination by the other in a race war. In the United States, says Kay Wright Lewis, this ingrained dread nourished a preoccupation with slave rebellions and would later help fuel the Civil War, thwart the aims of Reconstruction, justify Jim Crow, and even inform civil rights movement strategy. And yet, says Lewis, the historiography of slavery is all but silent on extermination as a category of analysis. Moreover, little of the existing sparse scholarship interrogates the black perspective on extermination. A Curse upon the Nation addresses both of these issues. To explain how this belief in an impending race war shaped eighteenth- and nineteenth-century American politics, culture, and commerce, Lewis examines a wide range of texts including letters, newspapers, pamphlets, travel accounts, slave narratives, government documents, and abolitionist tracts. She foregrounds her readings in the long record of exterminatory warfare in Europe and its colonies, placing lopsided reprisals against African slave revolts—or even rumors of revolts—in a continuum with past brutal incursions against the Irish, Scots, Native Americans, and other groups out of favor with the empire. Lewis also shows how extermination became entwined with ideas about race and freedom from early in the process of enslavement, making survival an important form of resistance for African peoples in America. For African Americans, enslaved and free, the potential for one-sided violence was always present and deeply traumatic. This groundbreaking study reevaluates how extermination shaped black understanding of the Atlantic slave trade and the political, social, and economic worlds in which it thrived.

Fifteen years after its hardcover debut, the FSG Classics reissue of the celebrated work of narrative nonfiction that won the National Book Award and changed the American conversation about race, with a new preface by the author *The Ball* family falls from South Carolina—Charleston and thereabouts. Their plantations were among the oldest and longest-standing plantations in the South. Between 1698 and 1865, close to four thousand black people were born into slavery under the Balls or were bought by them. In *Slaves in the Family*, Edward Ball recounts his efforts to track down and meet the descendants of his family's slaves. Part historical narrative, part oral history, part personal story of investigation and catharsis, *Slaves in the Family* is, in the words of Pat Conroy, "a work of breathtaking generosity and courage, a magnificent study of the complexity and strangeness and beauty of the word 'family.'"

Tropics of Discontent?

African Americans and the Fate of Haiti

From Empire to Humanity

Accidental Gods

Migration and the Origins of the English Atlantic World

Recognition after Revolution

Transoceanic America

Stranger Citizens

This book explores the different ways in which the early Haitian state was represented in print culture in America and Britain in the early nineteenth century. This study demonstrates that American and British arguments about the most effective forms of governance and political leadership impacted how Haiti ' s early leaders were presented to transatlantic audiences. From the end of the Haitian Revolution and the moment that Haitian independence was declared in 1804, conservatives and radical thinkers on both sides of the Atlantic used Haiti and its early leaders as central frames of references in discussions of political legitimacy. Against the backdrop of a vibrant and volatile age of revolutions, the different forms of governance adopted by Jean Jacques Dessalines, Henry Christophe and Jean Pierre Boyer were used by writers, playwrights and caricaturists to either support or call into question the legitimacy of America ' s and Britain ' s own forms of government.

The Death of the French Atlantic examines the sudden and irreversible decline of France's Atlantic empire in the Age of Revolution, and shows how three major forces undermined the country's competitive position as an Atlantic commercial power. The first was war, especially war at sea against France's most consistent enemy and commercial rival in the eighteenth century, Great Britain. A series of colonial wars, from the Seven Years' War and the War of American Independence to the Revolutionary and Napoleonic Wars did much to drive France out of the North Atlantic. The second was anti-slavery and the rise of a new moral conscience which challenged the right of Europeans to own slaves or to sacrifice the freedom of others to pursue national economic advantage. The third was the French Revolution itself, which not only raised French hopes of achieving the Rights of Man for its own citizens but also sowed the seeds of insurrection in the slave societies of the New World, leading to the loss of Saint-Domingue and the creation of the first black republic in Haiti at the beginning of the nineteenth century. This proved critical to the economy of the French Caribbean, driving both colons and slaves from Saint-Domingue to seek shelter across the Atlantic world, and leaving a bitter legacy in the French Caribbean. It has also created an uneasy memory of the slave trade in French ports like Nantes, La Rochelle, and Bordeaux, and has left an indelible mark on race relations in France today.

Transoceanic America offers a new approach to American literature by emphasizing the material and conceptual interconnectedness of the Atlantic and Pacific worlds. These oceans were tied together economically, textually, and politically, through such genres as maritime travel writing, mathematical and navigational schoolbooks, and the relatively new genre of the novel. Especially during the age of revolutions in the late eighteenth and early nineteenth centuries, long-distance transoceanic travel required calculating and managing risk in the interest of profit. The result was the emergence of a newly suspenseful form of narrative that came to characterize capitalist investment, political revolution, and novelistic plot. The calculus of risk that drove this expectationist narrative also concealed violence against vulnerable bodies on ships and shorelines around the world. A transoceanic American literary and cultural history requires new non-linear narratives to tell the story of this global context and to recognize its often forgotten textual archive.

Drake Pearson, a narrow-minded 18-year-old barely enduring Missouri ' s heat, is tired of feeling empty. Living conditions are about as cozy as a cardboard box, on account of his alcoholic father who can find nothing better to do than argue relentlessly with him. When Drake thinks he can ' t take another blow, he is reminded daily of his mom who vanished twelve years ago. And now there ' s a dead body. After a terrible accident turns into a protected secret, a twisted string of events brings Drake miles away from home to an elderly man ' s front door. Every promising opportunity also brings new doubts and temptations to run away—this time for good. When the secret he has kept locked away threatens to reveal itself, Drake knows he must shield it with his very life, even if the love he has been shown undeservingly is about to be destroyed.

Captures the multiethnic, multicultural world of the California Gold Rush, in a richly textured social history that profiles the era's diverse and colorful characters, the evolution of a unique society, and the sources of our legends and myths about the Gold Rush. Reprint.

- Slaves in the Family
- Radical Women in the Black Freedom Struggle
- Liberty's Prisoners
- Politics, Sex, and Manuscripts in the Haitian Revolution
- Philanthropy and Race in the Haitian Revolution
- Dangerous Neighbors
- Creole City
- Roaring Camp

Stranger Citizens examines how foreign migrants who resided in the United States gave shape to citizenship in the decades after American independence in 1783. During this formative time, lawmakers attempted to shape citizenship and the place of immigrants in the new nation, while granting the national government new powers such as deportation. John McNelis O'Keefe argues that despite the challenges of public and official hostility that they faced in the late 1700s and early 1800s, migrant groups worked through lobbying, engagement with government officials, and public protest to create forms of citizenship that worked for them. This push was made not only by white men immigrating from Europe; immigrants of color were able to secure footholds of rights and citizenship, while migrant women asserted legal independence, challenging traditional notions of women's subordination. Stranger Citizens emphasizes the making of citizenship from the perspectives of migrants themselves, and demonstrates the rich varieties and understandings of citizenship and personhood exercised by foreign migrants and refugees. O'Keefe boldly reverses the top-down model wherein citizenship was constructed only by political leaders and the courts. Thanks to generous funding from the Sustainable History Monograph Pilot and the Mellon Foundation the ebook editions of this book are available as Open Access (OA) volumes from Cornell Open (cornellopen.org) and other Open Access repositories.

England's seventeenth-century colonial empire in North America and the Caribbean was created by migration. The quickening pace of this essential migration is captured in the London port register of 1635, the largest extant port register for any single year in the colonial period and unique in its record of migration to America and to the European continent. Alison Games analyzes the 7,500 people who traveled from London in that year, recreating individual careers, exploring colonial societies at a time of emerging viability, and delineating a world sustained and defined by migration. The colonial travelers were bound for the major regions of English settlement—New England, the Chesapeake, the West Indies, and Bermuda—and included ministers, governors, soldiers, planters, merchants, and members of some major colonial dynasties—Winthrops, Saltonstalls, and Eliots. Many of these passengers were indentured servants. Games shows that however much they tried, the travelers from London were unable to recreate England in their overseas outposts. They dwelled in chaotic, precarious, and hybrid societies where New World exigencies overpowered the force of custom. Patterns of repeat and return migration cemented these inchoate colonial outposts into a larger Atlantic community. Together, the migrants' stories offer a new social history of the seventeenth century. For the origins and integration of the English Atlantic world, Games illustrates the primary importance of the first half of the seventeenth century.

On January 1, 1804, Haiti shocked the world by declaring independence. Historians have long portrayed Haiti's postrevolutionary period as one during which the international community rejected Haiti's Declaration of Independence and adopted a policy of isolation designed to contain the impact of the world's only successful slave revolution. Julia Gaffield, however, anchors a fresh vision of Haiti's first tentative years of independence to its relationships with other nations and empires and reveals the surprising limits of the country's supposed isolation. Gaffield frames Haitian independence as both a practical and an intellectual challenge to powerful ideologies of racial hierarchy and slavery, national sovereignty, and trade practice. Yet that very independence offered a new arena in which imperial powers competed for advantages with respect to military strategy, economic expansion, and international law. In dealing with such concerns, foreign governments, merchants, abolitionists, and others provided openings that were seized by early Haitian leaders who were eager to negotiate new economic and political relationships. Although full political acceptance was slow to come, economic recognition was extended by degrees to Haiti—and this had diplomatic implications. Gaffield's account of Haitian history highlights how this layered recognition sustained Haitian independence.

Contrary to popular notions, Haiti-U.S. relations have not only been about Haitian resistance to U.S. domination. In Haiti and the Uses of America, Chantalle F. Verna makes evident that there have been key moments of cooperation that contributed to nation-building in both countries. In the years following the U.S. occupation of Haiti (1915-1934), Haitian politicians and professionals with a cosmopolitan outlook shaped a new era in Haiti-U.S. diplomacy. Their efforts, Verna shows, helped favorable ideas about the United States, once held by a small segment of Haitian society, circulate more widely. In this way, Haitians contributed to and capitalized upon the spread of internationalism in the Americas and the larger world.

The Haitian Revolution has generated responses from commentators in fields ranging from philosophy to historiography to twentieth-century literary and artistic studies. But what about the written work produced at the time, by Haitians? This book is the first to present an account of a specifically Haitian literary tradition in the Revolutionary era. Beyond the Slave Narrative shows the emergence of two strands of textual innovation, both evolving from the new revolutionary consciousness: the remarkable political texts produced by Haitian revolutionary leaders Toussaint Louverture and Jean-Jacques Dessalines, and popular Creole poetry from anonymous courtesans in Saint-Domingue's libertine culture. These textual forms, though they differ from each other, both demonstrate the increasing cultural autonomy and literary voice of non-white populations in the colony at the time of revolution. Unschoolled generals and courtesans, long presented as voiceless, are at last revealed to be legitimate speakers and authors. These Haitian French and Creole texts have been neglected as a foundation of Afro-diasporic literature by former slaves in the Atlantic world for two reasons: because they do not fit the generic criteria of the slave narrative (which is rooted in the autobiographical experience of enslavement); and because they are mediated texts, relayed to the print-cultural Atlantic domain not by the speakers themselves, but by secretaries or refugee colonists. These texts challenge how we think about authorial voice, writing, print culture, and cultural autonomy in the context of the formerly enslaved, and demand that we reassess our historical understanding of the Haitian Independence and its relationship to an international world of contemporary readers.

American and British Representations of Haiti, 1804—1824

Toussaint Louverture and the American Civil War

Post-U.S. Occupation Promises

The Slave's Cause

Moral Contagion

Race and Education in New Orleans

Race, Freedom, and Extermination in America and the Atlantic World

Encountering Revolution

" Traces the history of abolition from the 1600s to the 1860s . . . a valuable addition to our understanding of the role of race and racism in America. " —Florida Courier Received historical wisdom casts abolitionists as bourgeois, mostly white reformers burdened by racial paternalism and economic conservatism. Manisha Sinha overturns this image, broadening her scope beyond the antebellum period usually associated with abolitionism and recasting it as a radical social movement in which men and women, black and white, free and enslaved found common ground in causes ranging from feminism and utopian socialism to anti-imperialism and efforts to defend the rights of labor. Drawing on extensive archival research, including newly discovered letters and pamphlets, Sinha documents the influence of the Haitian Revolution and the centrality of slave resistance in shaping the ideology and tactics of abolition. This book is a comprehensive history of the abolition movement in a transnational context. It illustrates how the abolitionist vision ultimately linked the slave ' s cause to the struggle to redefine American democracy and human rights across the globe. " A full history of the men and women who truly made us free. " —Ira Berlin, The New York Times Book Review " A stunning new history of abolitionism . . . [Sinha] plugs abolitionism back into the history of anticapitalist protest. " —The Atlantic " Will deservedly take its place alongside the equally magisterial works of Ira Berlin on slavery and Eric Foner on the Reconstruction Era. " —The Wall Street Journal " A powerfully unfamiliar look at the struggle to end slavery in the United States. . . . as multifaceted as the movement it chronicles. " —The Boston Globe

The Guise of Exceptionalism compares the historical origins of Haitian and American exceptionalisms. It also traces how exceptionalism as a narrative of uniqueness has shaped relations between the two countries from their early days of independence through the contemporary period. Exceptionalism is at the core of every national founding narrative. It allows countries to purge history of injurious stains, and embellish it with mythical innocence and claims of distinction. Exceptionalism also builds the bonds of solidarity that forge an imagined national fellowship of the chosen, but it excludes those deemed unfit for membership because of their race, ethnicity, gender, or class. Exceptionalism, however, is not frozen. As a social invention, it changes over time, but always within the parameters of its original principles. Our capacity to reinvent it is dependent on the degree of hegemony achieved by the ruling class, and if this class has the infrastructural power to gradually co-opt and include the groups it had once excluded.

"This will be the first monograph-length study of U.S. diplomacy toward Saint-Domingue during the Adams administration. The book offers a detailed examination of the relationship between U.S. President John Adams and Toussaint Louverture, military commander of the French colony Saint-Domingue. Ronald Johnson presents the complex history of the bilateral relations between these two Atlantic leaders representing the first diplomatic relationship the United States had with a government of black leaders. Over the course of seven chapters, Johnson looks beyond the diplomacy itself to find the long lasting effects it had on the evolving meanings of race, the struggles over emancipation, and the formation of an African identity in the Atlantic world. Johnson argues that this brief moment of cross-cultural cooperation, while not changing racial traditions immediately, helped to set the stage for incremental changes in American and Atlantic world discussions of race well into the twentieth-century. Diplomacy in Black and White suggests that President John Adams and his administration abetted the idea of independence for people of color on the island of Hispaniola. This proposal represents an interpretative shift in the historiography. The book illuminates U.S. diplomacy in Saint-Domingue to explain how Americans and Dominguans worked together as relatively equal partners, occupying a similar position within a volatile Atlantic context"--

Traditionally, the story of the Greater Caribbean has been dominated by the narrative of Iberian hegemony, British colonization, the plantation regime, and the Haitian Revolution of the 18th century. This text is a comprehensive account of colonization and French society in the Caribbean.

During the Antebellum era, thousands of free black sailors were arrested for violating the Negro Seamen Acts. In retelling the harrowing experiences of free black sailors, Moral Contagion highlights the central roles that race and international diplomacy played in the development of American citizenship.

Haitian Connections in the Atlantic World

Trade, War, and Slavery in the Age of Revolution

Haiti and the Uses of America

Broken Identity

Empire and Nation

The American Revolution in the Atlantic World

The Racial History of an Idea

Liberty's Prisoners examines how changing attitudes about work, freedom, property, and family shaped the creation of the penitentiary system in the United States. The first penitentiary was founded in Philadelphia in 1790, a period of great optimism and turmoil in the Revolution's wake. Those who were previously dependents with no legal standing—women, enslaved people, and indentured servants—increasingly claimed their own right to life, liberty, and happiness. A diverse cast of women and men, including immigrants, African Americans, and the Irish and Anglo-American poor, struggled to make a living. Vagrancy laws were used to crack down on those who visibly challenged longstanding social hierarchies while criminal convictions carried severe sentences for even the most trivial property crimes. The penitentiary was designed to reestablish order, both behind its walls and in society at large, but the promise of reformative incarceration failed from its earliest years. Within this system, women served a vital function, and *Liberty's Prisoners* is the first book to bring to life the experience of African American, immigrant, and poor white women imprisoned in early America. Always a minority of prisoners, women provided domestic labor within the institution and served as model inmates, more likely to submit to the authority of guards, inspectors, and reformers. White men, the primary targets of reformative incarceration, challenged authorities at every turn while African American men were increasingly segregated and denied access to reform. *Liberty's Prisoners* chronicles how the penitentiary, though initially designed as an alternative to corporal punishment for the most egregious of offenders, quickly became a repository for those who attempted to lay claim to the new nation's promise of liberty.

A passionately urgent call for all of us to unlearn imperialism and repair the violent world we share, from one of our most compelling political theorists In this theoretical tour-de-force, renowned scholar Ariella Aïsha Azoulay calls on us to recognize the imperial foundations of knowledge and to refuse its strictures and its many violences. Azoulay argues that the institutions that make our world, from archives and museums to ideas of sovereignty and human rights to history itself, are all dependent on imperial modes of thinking. Imperialism has segmented populations into differentially governed groups, continually emphasized the possibility of progress while it tries to destroy what came before, and voraciously seeks out the new by sealing the past away in dusty archival boxes and the glass vitrines of museums. By practicing what she calls potential history, Azoulay argues that we can still refuse the original imperial violence that shattered communities, lives, and worlds, from native peoples in the Americas at the moment of conquest to the Congo ruled by Belgium's brutal King Léopold II, from dispossessed Palestinians in 1948 to displaced refugees in our own day. In *Potential History*, Azoulay travels alongside historical companions—an old Palestinian man who refused to leave his village in 1948, an anonymous woman in war-ravaged Berlin, looted objects and documents torn from their worlds and now housed in archives and museums—to chart the ways imperialism has sought to order time, space, and politics. Rather than looking for a new future, Azoulay calls upon us to rewind history and unlearn our imperial rights, to continue to refuse imperial violence by making present what was invented as “past” and making the repair of torn worlds the substance of politics.

In the decades before the Revolution, Americans and Britons shared an imperial approach to helping those in need during times of disaster and hardship. They worked together on charitable ventures designed to strengthen the British empire, and ordinary men and women made donations for faraway members of the British community. Growing up in this world of connections, future activists from the British Isles, North America, and the West Indies developed expansive outlooks and transatlantic ties. The schism created by the Revolution fractured the community that nurtured this generation of philanthropists. In *From Empire to Humanity*, Amanda Moniz tells the story of a generation of American and British activists who transformed humanitarianism as they adjusted to being foreigners. American independence put an end to their common imperial humanitarianism, but not their friendships, their far-reaching visions, or their belief that philanthropy was a tool of statecraft. In the postwar years, these philanthropists, led by doctor-activists, collaborated on the anti-drowning cause, spread new medical charities, combatted the slave trade, reformed penal practices, and experimented with relieving needy strangers. The nature of their cooperation, however, had changed. No longer members of the same polity, they adopted a universal approach to their benevolence, working together for the good of humanity, rather than empire. Making the care of suffering strangers routine, these British and American activists laid the groundwork for later generations' global undertakings. *From Empire to Humanity* offers new perspectives on the history of philanthropy, as well as the Atlantic world and colonial and postcolonial history.

The story of the black freedom struggle in America has been overwhelmingly male-centric, starring leaders like Martin Luther King, Jr., Malcolm X, and Huey Newton. With few exceptions, black women have been perceived as supporting actresses; as behind-the-scenes or peripheral activists, or rank and file party members. But what about Vicki Garvin, a Brooklyn-born activist who became a leader of the National Negro Labor Council and guide to Malcolm X on his travels through Africa? What about Shirley Chisholm, the first black Congresswoman? From Rosa Parks and Esther Cooper Jackson, to Shirley Graham DuBois and Assata Shakur, a host of women demonstrated a lifelong commitment to radical change, embracing multiple roles to sustain the movement, founding numerous groups and mentoring younger activists. Helping to create the groundwork and continuity for the movement by operating as local organizers, international mobilizers, and charismatic leaders, the stories of the women profiled in *Want to Start a Revolution?* help shatter the pervasive and imbalanced image of women on the sidelines of the black freedom struggle. Contributors: Margo Natalie Crawford, Prudence Cumberbatch, Johanna Fernández, Diane C. Fujino, Dayo F. Gore, Joshua Guild, Gerald Horne, Ericka Huggins, Angela D. LeBlanc-Ernest, Joy James, Erik McDuffie, Premilla Nadasen, Sherie M. Randolph, James Smethurst, Margaret Stevens, and Jeanne Theoharis.

According to the national mythology, the United States has long opened its doors to people from across the globe, providing a port in a storm and opportunity for any who seek it. Yet the history of immigration to the United States is far different. Even before the xenophobic reaction against European and Asian immigrants in the late nineteenth century, social and economic interest groups worked to manipulate immigration policy to serve their needs. In *A Nation by Design*, Aristide Zolberg explores American immigration policy from the colonial period to the present, discussing how it has been used as a tool of nation building. *A Nation by Design* argues that the engineering of immigration policy has been prevalent since early American history. However, it has gone largely unnoticed since it took place primarily on the local and state levels, owing to constitutional limits on federal power during the slavery era. Zolberg profiles the vacillating currents of opinion on immigration throughout American history, examining separately the roles played by business interests, labor unions, ethnic lobbies, and nativist ideologues in shaping policy. He then examines how three different types of migration—legal migration, illegal migration to fill low-wage jobs, and asylum-seeking—are shaping contemporary arguments over immigration to the United States. *A Nation by Design* is a thorough, authoritative account of American immigration history and the political and social factors that brought it about. With rich detail and impeccable scholarship, Zolberg's book shows how America has struggled to shape the immigration process to construct the kind of population it desires.

Free Women of Color in the Revolutionary Atlantic World

A Nation by Design

On Men Unwittingly Turned Divine

The World of the Haitian Revolution

A History of Abolition

Fear of Insurrection and the Coming of the Civil War

Haiti, Black Sovereignty and Power in the Nineteenth-Century Atlantic World

John Adams, Toussaint Louverture, and Their Atlantic World Alliance

Dangerous Neighbors shows how the Haitian Revolution permeated early American print culture and had a profound impact on the young nation's domestic politics. Focusing on Philadelphia as both a representative and an influential vantage point, it follows contemporary American reactions to the events through which the French colony of Saint Domingue was destroyed and the independent nation of Haiti emerged. Philadelphians made sense of the news from Saint Domingue with local and national political developments in mind and with the French Revolution and British

abolition debates ringing in their ears. In witnessing a French colony experience a revolution of African slaves, they made the colony serve as powerful and persuasive evidence in domestic discussions over the meaning of citizenship, equality of rights, and the fate of slavery. Through extensive use of manuscript sources, newspapers, and printed literature, Dun uncovers the wide range of opinion and debate about events in Saint Domingue in the early republic. By focusing on both the meanings Americans gave to those events and the uses they put them to, he reveals a fluid understanding of the American Revolution and the polity it had produced, one in which various groups were making sense of their new nation in relation to both its own past and a revolution unfolding before them. Zeroing in on Philadelphia—a revolutionary center and an enclave of antislavery activity—Dun collapses the supposed geographic and political boundaries that separated the American republic from the West Indies and Europe.

The Early Haitian State and the Question of Political Legitimacy

Potential History

A Curse upon the Nation

The Social World of the California Gold Rush

Risk, Writing, and Revolution in the Global Pacific

Making the Haitian Revolution in Early America

Haiti and the Making of the Early Republic

Atlantic Migrations from a Pyrenean Town in the Eighteenth and Nineteenth Centuries